which is a purely natural process. In other words, it is a *re^*
1k! ion based on personal experiences and knowledge of ancient
Rishis,—knowledge intensified by deep contemplation. The
authoiS and composers of the *UpanisJm^s* were perfect free-
thinkers, recognising -no exiernal authority and appealing
to the sold hself, purged of its impurities by long-practised
disciplines and of its errors and delusions by sustained medita-
tion, and to the introspection and understanding of the
readers. We have in the *URanishads* the results of free
thought, exercised on different subjects of great moment,
unfettered by the exigercies of any foregone conclusions,
or ot any fully-developed theory. While the Rishis deny
that God is knowable in the same sense and in the same
way as things finite and relative are knowable, they, at
the same time, affirm his knowablencss in a higher sense
and by higher processes. And these processes weie con-
ceived by our Rishis to be perfectly natural, unmiraculous,
universal, and at the same time divine, involving, as they
do, the direct action of God on the human mind, as stated
above.

The human mind is marvellously

receptive and respon-
sive. By its very constitution, it can never
rest till it has
recognised One universal, all-penetrating
Mind or Intelligence
like our will-power acting in all the
movements of the world.
The human thought, by its very nature,
cannot take a step
without encountering the demand for
cause and as the One
all-encompassing *causs,* it confronts this
Mind or Intelligence
at every stage. The human will, by its very
disposition,
cannot take up the work of life without
finding its obedience
claimed by the Moral law and in the Mcral
law it discovers
the holy command ot this Mind or
Intelligence at every step.
Man, by his inherent tendency, cannot
^"est content, when
the sense ot the beautiful is excited in him,
when his emotions
find themselves touched by sublime
scenery in nature, when
goodness and bounty surround him on all
sides, when he